

The **General Meaning** proceeds with expounding on the six clairvoyances by way of five subtopics:

1. The (physical and mental) bases of the six clairvoyances
2. The natures of the six clairvoyances
3. The difference (between the celestial sublime eye and the clairvoyance of the celestial eye)
4. The functions of the six clairvoyances
5. The demarcation of the six clairvoyances
6. The purpose of the six clairvoyances

1. The (physical and mental) bases of the six clairvoyances

The basis of the six clairvoyances is subdivided into:

- i. The physical basis of the six clairvoyances
- ii. The mental basis of the six clairvoyances

i. The physical basis of the six clairvoyances

As explained before, the physical basis of the six clairvoyances refers to the *person* in whose continuum any of the six clairvoyances arises.

The physical basis of the six clairvoyances is again subdivided into two categories:

- a) The physical basis from the point of view of newly obtaining the clairvoyances through practice
- b) The physical basis from the point of view of the person in whose continuum the clairvoyances manifest

a) The physical basis from the point of view of newly obtaining the clairvoyances through practice

The person who newly obtains the first five clairvoyances (the clairvoyance of magical emanation, the clairvoyance of the celestial ear, the clairvoyance of knowing others' minds, the clairvoyance of recalling former lives, and the clairvoyance of the celestial eye) is a person who pertains to the Desire Realm. The person who newly obtains the sixth clairvoyance (the clairvoyance of the removal of defilements) is a person who pertains to any of the three realms, i.e. Desire, Form, or Formless Realm.

b) The physical basis from the point of view of the person in whose continuum the clairvoyances manifest

The first five clairvoyances manifest also in the continua of non-Buddhists whereas the sixth clairvoyances only manifest in the continua of Arya beings.

ii. The mental basis of the six clairvoyances

As explained before, the mental basis of a clairvoyance refers to the type of awareness as which a clairvoyance arises. The mental bases of the first five clairvoyances (the clairvoyance of magical emanation, the clairvoyance of the celestial ear, the clairvoyance of knowing others' minds, the clairvoyance of recalling former lives, and the clairvoyance of the celestial eye) are any of the four pure concentrations.

The mental basis of the sixth clairvoyance (the clairvoyance of the removal of defilements) must be an absolutely final fourth concentration.

The first five clairvoyances are attained based on any of the four pure concentrations because Asanga says in his **Compendium of Manifest Knowledge (Abhidharmasamuccaya)**:

Whether someone is a non-Buddhist, a Hearer, a Bodhisattva or a Tathagata, the [four] Immeasurables are obtained in dependence on any of the four pure concentrations. And the five clairvoyances are like the [four] Immeasurables [obtained in dependence on any of the four concentrations].

The sixth clairvoyance (the clairvoyance of the removal of defilements) is attained based on an absolutely final fourth concentration because Asanga says in his **Compendium of Manifest Knowledge (Abhidharmasamuccaya)**:

With regard to the remaining quality (i.e. the clairvoyance of the removal of defilements), whether someone is a non-Buddhist, a Hearer, a Bodhisattva or a Tathagata, it is obtained in dependence on an absolutely final fourth concentration.

If someone asks, what is an 'absolutely final concentration'? The answer is: Asanga's *Compendium of Manifest Knowledge* and Lama Tsongkhapa's *Golden Rosary* both state that all four concentrations are absolutely final concentrations. However, Vasubhandu's *Treasury of Manifest Knowledge (Abhidharmakosha)* explains that an absolutely final concentration refers to only the fourth concentration.

2. The natures of the six clairvoyances

- (1) The nature of the clairvoyance of magical emanation is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of view of emanating miraculous manifestations.
- (2) The nature of the clairvoyance of the celestial ear is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of view of directly knowing coarse and subtle sounds of the world system.
- (3) The nature of the clairvoyance of knowing others' minds is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of view of directly knowing another person's mind that has attachment, and so forth.
- (4) The nature of the clairvoyance of recalling former lives is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of view of directly realizing through the force of experience the former lives of oneself and others.
- (5) The nature of the clairvoyance of the celestial eye is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of directly realizing coarse and subtle forms of the world.
- (6) The nature of the clairvoyance of the removal of defilements is: a clairvoyance that in dependence on an actual concentration is thoroughly distinguished as being posited as clairvoyance from the point of view of directly realizing the removal of any kind of defilements in one's mental continuum such as the **three fetters that are objects of abandonment of the path of seeing**, and so forth.

The **three fetters that are objects of abandonment of the path of seeing** (Tib.: *mtshong spang kun sbyor gsum* / pronounced: *thong pang kuen jor sum*) are:

- 1) The *intellectually acquired view of the transitory collection*
This refers to an intellectually acquired mental factor that apprehends a truly existent "I" and "mine". It is a fetter that leads to fear of liberation and thereby to disliking the attainment of liberation.
- 2) The *belief in the supremacy of mistaken ethics and religious conduct*.
This is a fetter that mistakes states of minds that are not paths to be paths.
- 3) *Afflictive doubt*
Here this type of afflictive doubt refers to doubt toward paths to liberation. It is a fetter that poses an obstacle to cultivating such paths in one's continuum.

If someone asks, from what uncommon cause does each of the six clairvoyances arise?

The answer is: Each of the six clairvoyances arises from its uncommon cause *mental contemplation*.

Maitreya says in his *Ornament of the Mahayana Sutra (Mahāyāna-sūtrālamkāra-kārikā)*:

*Having attained the very pure fourth concentration,
One thoroughly holds the non-conceptual pristine wisdom,
And through engaging in mental contemplation
One will attain the sacredness of accomplishing power.*

If someone asks, what is the way in which the substantial mental contemplation contemplates?

